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WHAT
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R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I: 3, 4.

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No.

November, 1911

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

NOVEMBER, 1911.

11.

QUESTIONS OF THE HOUR.

WORKING TO THE LIMIT.

REV. W. M. ROBB, CHINA.

The definition of the fields for which the Covenanter Church has accepted responsibility, has been made in your hearing. The resources which are available have been exhibited before you. The field has its boundaries. The resources, in the final analysis, are without limit. The practical step is the application of these limitless resources to the limited field.

It is as though a man in olden time should take his son into the ripe grain field, put a sickle into his hand, and say, "Now, go to work. I want this field reaped before the sun goes down." He accepts the task assigned. He employs his resources. If a true son, he recognizes his obligation to labor to the limit of his ability, of his responsibility and of his opportunity. In like manner the Master is saying to-day, "Son, go work in My vineyard." God, dealing with us as with sons, puts upon us the obligation of service to the limit of our ability, of our opportunity, and of our responsibility.

This present year ought to find us "working to the limit"

Of our ability.

Our strength is the Lord's to the very last ounce of it. No Christian has a right to use a single bit of God-given power in the service of Satan. We are to spend and to be spent in the service of Him Who

hath called us out of darkness into His marvelous light. And it is better to wear out in service than to rust out in idleness. Drones ought not to be tolerated in the busy hive of the Church's activities. "God will have no driftwood for His sacrifices," it has been said; "nor drift-men for His ministers." We might even cultivate the ambition of Cyrus Hamlin and his brothers, who said, "We were ambitious to do men's work while we were mere boys."

Our means are His to the very last penny. Money is a working force. It is a mode of transferring personality. By it we may go potentially where we cannot go personally. Now, the Church cannot say with Peter, "Silver and gold have I none," but neither can that most significant sentence found in Ezra 2, 69, as yet be applied to all her members—"They gave after their ability unto the treasure of the work." Whence shall we buy bread for these two million souls? This is indeed a tremendous problem, but it is not an impossible task, so long as Jesus says, "Give ye them to eat." "Bring ye all the tithes into the storehouse that there may be meat in Mine house."

Again, are we working to the limit of our ability in trusting out the sons and daughters of the Church? Where are the twenty-five additional laborers asked for last year? There are a few who have grandly responded and are on the field. There are far more who are clasped in the

bosoms of parents and of churches who will not give them up. Are we furnishing our quota to our fields so long as we spare only one out of more than three hundred of our membership for the work in the regions beyond? Years ago, one on the field proposed this: "I believe that we Covenanters should give those in darkness a chance, even if half the pulpits in our Church have to be vacated to do it. If congregations at home should support their own pastors in the foreign field, and if the people doing this should gather together each Sabbath to study God's Word without a pastor's aid, but asking God's Holy Spirit to interpret the Word to them, and spending their time thus, and in prayer for their representative carrying the torch into the darkness, does any one suppose that the Church at home would lose by it?" That was the proposition, but I have failed to hear of a single congregation acting upon the suggestion.

Are we even approaching the limit of our ability or of our privilege in the matter of prayer? Prayer is a working force also. Luther said, "To have prayed well is to have labored well." We have scarce begun to work until we unearth the "deeply buried talent of intercessory prayer," the possibilities of which are "limitless." The sense of our obligations to those in the regions beyond ought to "open a Gethsemane" in every Covenanter heart. We as ministers should learn to employ with greater faithfulness this mighty force. Why not return and start little praying bands—bands of men whose hearts God has touched, for it is only such who can in turn touch the heart of God—whose intercession shall have power and prevail even in Syria and in China? I can point with almost certainty to men in those fields whose lives have been transformed, when they seemed change-

less, because, as I have testimony, prayer in the home land was continually breathed upward to God for them. Who can measure the limit of our privilege along this line? I am afraid to estimate it, lest I might seem to have "limited the Holy One of Israel." "Working to the limit" of our ability in this regard means working toward the boundlessness of His divine power.

"Isn't it about time," asks some one of another denomination, "that we brought the faith of our beloved Church up somewhere near to the measure of His limitless Word?" Isn't it about time, say we, that the Covenanter Church begin to employ the resources at her disposal, and to put forth effort according to her ability, that of her it may in truth be said, "She hath done what she could"?

This present year ought to find us "working to the limit"

Of our opportunity.

Within the lives of men sitting here God has opened two doors of opportunity across the seas. Both have opened into fields confessedly hard and wide. Hard enough to call out the supreme effort of the Church, wide enough to demand her utmost endeavor. The silent dust of devoted workers in the older field, together with lives of burning light there, testify with no uncertainty as to the purpose of the Church to embrace the opportunity afforded. The same witness may be found in the field more lately acquired. There are those who have "worked to the limit" of their time and opportunity, and have entered upon their reward. As for us, our accepted time is now. The pressing opportunity is the present one. Time is on the wing. Eternity is at hand. "To-day," for the "King's business requireth haste." Let the voice of the angel be heard, "There shall be delay no longer."

We would have you remember that the

opportunity toward whose limit we are to labor is on the increase. This will not be questioned by those who are familiar with the history of our missions, both in the Levant and in China. It is an old proverb that the "dawn does not come twice to awaken a man." Whether he awaken or no, the light of dawn brightens into noontide's shining. "Work while it is day, for the night cometh."

It may be there are wider doors in some fields than in others, but they are all open doors. We must enter these doors or they may close. Use the opportunities or lose them. Would that the Church might be awakened to recognize that there has never been a time like the present, and that she, by the vision of her great task, might be constrained to press the unprecedented advantage.

A few years ago one now of sainted memory, held before you the vision of pressing need and of the open door as she saw it in Suadia, and said if the Synod refused to assume the responsibility, she would go back and labor there on her own account. About the same time, one from the other field, now also lamented, urged upon the Church to rise and enter into the heritage of her opportunity, saying, "The opportunity of a lifetime—no, of an eternity, rather—awaits those who come to China." This same devoted one took the rings of gold from off her fingers and flung them into the Church's treasury, saying, "As the Lord's steward, I feel that I have no right to wear His gold on my fingers while His work is left undone for the want of it."

The eyes of these laborers which saw the opportunity in their respective fields have closed. The four devoted hands have ceased. But the present opportunity is pressing beyond anything they saw. One writes home: "We thank God - - - for abundant opportunities to witness for

Christ, and to scatter the seed." "Plenty of room and plenty of work," is the message from another field. "The schools have the opportunity of their history now," is another message. Such wide open doors and splendid opportunities have not been seen in all the years of the mission's existence, is the testimony of those longest on one of the fields. I cannot speak with assurance of all the stations, but am persuaded that in every place, doors are wider open than ever before. Someone has said that in God's language, opportunity spells responsibility. We have both the opportunity and the resources. Ever widening opportunities plus ever enlarging resources, put upon the Church ever increasing responsibility to discharge her obligation, to use Lincoln's immortal phrase, "to the last full measure of devotion." Therefore, this present year ought to find us "working to the limit"

Of our responsibility.

The responsibilities accepted have been exhibited by the first speaker. These have been providentially thrust upon, but voluntarily assumed by, the Church. A territory wide and vast, a population great and myriad, all to be evangelized by a little handful of Covenanted folk.

Do we realize that on an average, each member of the Church is responsible for two companies, one in Syria, one in China, of one hundred souls each? Do we suppose that He Who has laid upon us this obligation will fail to make inquisition? Will not He Who has made us the stewards of so magnificent a trust, say, "Give an account of thy stewardship"? May we not see in vision written upon the brow of each one in those two companies, "This man born was there," there—within the circle of our responsibility? And where there is failure to meet it, do you think the Master will not charge it to

some people in the Covenanter Church as a grievous fault?

We have assumed the responsibility of a vast expanse teeming with immortal souls, and "there remaineth very much land yet to be possessed." Let us not linger, but hasten to the land of privilege. Only as we labor toward the "limit" of our responsibility, may we exult in the plaudit, "Well done, good and faithful servant."

Allow me in closing to employ the words of another. "By all the bleeding anguish of God's Son in yonder garden; by all His agony on yonder Cross; by all the tides that sweep across the shoreless

sea of God's infinite love, and by the surging sorrows of the Saviour's aching heart He calls upon us, saying, "The doors are wide open, enter in and possess the land."

This year should find us "working to the limit" of our God-given ability; to the "limit" of our recognized responsibility; to the "limit" of the ever-widening opportunity that greets us on both shores. We have dared to bear the Cross into the lands of the Crescent and of the Dragon, and we must not stay until the spirit of Him, Who was crucified upon the standard that we bear, shall have triumphed over all.



Dr. Griffith John, speaking to Chinese Christians on the occasion of his jubilee, concluded with these words: "I now want to assume the role of a prophet. Another fifty years and there will be no idols in China. Fifty years and there will be no Buddhist or Taoist priests. In fifty—or shall we say a hundred?—years, I do not think there will be any foreign pastors in China. Why? Because the Chinese Church will have its own pastors in great numbers and all China will be changed. We older brethren will not see this sight in life, but we shall look down on it from heaven, and the little ones here to-night will see it and will play their part in it."

The world is very needy. It is crying with a thousand voices. In the homeland and in heathen lands across the sea, all down the centuries, all through our little lives, the Divine cry is ringing: "Who will go for us?" God respects us too much to compel us. He will not force us to go. But where the need is so great, and the cry is so plain, let no man wait for any clearer call; let him respond at once in the simple, surrendering words of this great prophet, "Behold me; send me."—*John E. McFadyen.*



I do devoutly declare that a great, widespread, universal revival would be the instantaneous and all-satisfying solution of all our difficulties at home and abroad. Oh, then, for such a revival! How long, Lord, how long? When wilt Thou rend Thy heavens and come down? When will the stream descend? These and such like are our daily aspirations. We are like the hart, thirsting, panting, praying for the water brooks. We feel intensely that it is not argument, or discussion, or controversy that will ever win or convert a single soul to God; that it is the Spirit's grace which alone can effectuate this; and it is in answer to believing, persevering, importunate prayer that the Spirit usually descends with His awakening, convicting and converting influence. Our weapon, therefore, is more than ever the Word of God, and the arm that wields it, Prayer.—*Alexander Duff.*



He that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings.—*Wilder.*

NEWS OF THE CHURCHES. ABROAD.

Syria, Latakia.—Miss F. May Elsey sends us an interesting letter from Gunaimia, dated Sept. 2, 1911:

Although we are so far inland at present, we have had the post three times within a week. I believe. You can imagine our eagerness to get it and how hard it is for us to get through it fast enough to learn all we desire to know about the dear ones at home and the work that is being done. I sometimes wonder why it is we are so anxious to get our post. We reach out for our letters as impatiently as if they never brought us news other than good, and yet how few of us there are who have not gotten word of the loss of some dear ones. Yet we hope and keep hoping for good reports. My room is in the Mission house here with Dr. and Mrs. Balph. Miss Edgar has a room not far from us. There are several native families from Latakia here. Mr. Fattal and his two sisters, Misses Clalia and Marie, are our nearest neighbors, and Mr. Jebra Georgies is our native pastor for the summer, and has brought his family here for their holiday outing. There are a few others here from Latakia also. Gunaimia, although quite a height above sea level, is situated in a valley, with only one outlet except over mountains. That necessitates climbing if we want to get splendid views and the most refreshing breezes. Thus we gain not only these benefits, but we get our muscles in good trim also from vigorous exercise. We haven't caught a glimpse of the sea since leaving Latakia for all our climbing; but they say there is one mountain from which it may be seen, so we intend finding it one of these days.

I am told that twenty-one different springs have been found in and about the village. The water is very cool and pleasant. The villagers are very busy picking and stringing tobacco for drying, gathering figs, and drying them for winter use. We hear the thud, thud, of the heavy mallets as they descend on the hollowed stones filled with wheat. They are making what we would call cracked wheat, but they name it "burgol." It is a very useful article of diet, and is good, too, when well cooked. Much of this work is done in the night, for it is too strenuous exercise for the hot days. Some evenings ago, Mr. Georgies invited us to go and watch their "burgol" being pounded. When there, we saw five young men thinly clad, standing around a great stone hollowed out, bowl fashion, each having in his hand a long slender mallet. They began striking into this bowl after it was filled up with wheat with these mallets. Each man took his turn, beginning slowly at first and gaining in speed as he pounded. It was wonderful the good time they kept and the way they kept from hitting mallets.

For all the people are so busy during the week they find time for the church services. Usually some few have to be absent to watch the gardens, otherwise the attendance is very good, and they keep awake for the most part, too. You would have been surprised in last evening's entertainment, to have seen the little boys and girls of the two schools here recite their poems and sing their songs. Such composure! I must say they did seem so at ease and so happy to do something.

I am told that the people here have de-

cided to build a new school building of two rooms. They plan to do it for themselves. If they can accomplish it, it will certainly be an advance step in generous giving. I believe that is what these people need—to be taught to help themselves, to learn to give.

Mr. Charles Stewart and his brother Robert spent a few days with us in the mountains, and we enjoyed their visit. We are expecting Dr. Stewart to come and hold communion here next Sabbath. Miss Edgar made a trip to Inkzik on Monday. She reported a pleasant trip. The friends here now are all apparently fairly well. Dr. Balph's patients seem to follow him everywhere he goes. At least he doesn't get much rest from sick people. I believe we are all looking forward with pleasure to the time when our regular work will begin. I am, at least.



In a letter from Gunaimia dated Sept. 13, Miss Maggie B. Edgar writes:

Some of us have been here for a month or more, resting and getting ready for another winter's work. I go down to Latakia the end of this week, and the others follow a week later. It is cooler here in the hills than in Latakia, but I think that on the whole, this summer has been warmer than any I spent here before. Our two little schools here have done some good work during the year past, the attendance has been better than a year ago, and the teachers have done faithful work. The teachers had their pupils give a little entertainment one evening, and the little folks did very well indeed. The parents took quite an interest in their performances, and our room for meetings was more than filled with them.

Dr. Stewart came up last Thursday, and on the Sabbath the Lord's Supper was observed, preparatory meetings being held on Friday and Saturday evenings.

There was a good attendance, and at the Sabbath services there could not have been a more quiet, attentive audience. It was good to meet together with these our brethren, in the remembrance of our Lord's dying love.

This is the first communion season observed here since we had the new room to meet in. It was well filled on the Sabbath, and the most part were our own members and their families. There are no seats, the floor being spread with mats, on which the people sit. There was no room to have tables spread, so the elements were placed on the small table which serves as a pulpit desk, and when the time came, the communicants rose and remained standing while they received and passed the bread and wine; and after partaking each one sat down. They were very reverent and orderly and quiet, even though there were ten or twelve babies present and a good many older children. Not all our people were present. A few were kept away by sickness, and some others were too far away, looking after their gardens.

At the afternoon service five babies were baptized, three of them presented by the mothers alone, their fathers being away in South America.

There is growing a greater desire among the younger men here to get away, and it is South America, and especially Argentine, that lures them. A number are going this autumn. We cannot wonder much at this; the valley is getting too strait for them. Their Moslem neighbors in villages near are continually harassing and oppressing them, and they have no means of redress; and the young men dread being drafted into the army, and the prospect of making money and getting free from it all for a time is very luring; but it is discouraging for our little community.

I made a short trip to Inkzik two weeks ago. I found the teacher and his family well, but as the people were all busy gathering the produce of their gardens, there was no school going on. Dr. Stewart is intending to go there for next Sabbath.

Schools open again in Latakia on Oct. 4 (D.V.), and we hope for a good year's work, with our Lord's presence and blessing.

- - - We are rather expecting to see Mr. and Mrs. J. D. Edgar at Latakia on the steamer of Sept. 23, as they expect then to be on their way to America. We hear Mrs. Edgar has quite recovered, but is not yet very strong. We hope she will get quite able to come back again. Mr. Edgar seems to love his work so much, and he certainly has done good work for our boys who were over in Cyprus.



A letter from Dr. Stewart, dated Sept. 20, contains items regarding outstations:

I have been trying to improve the summer vacation by attending to the work in the outstations. First of all, a trip was made to Suadia, July 20, to see the schools and settle accounts with the silk gardeners. Charles and I spent one Sabbath there at that time, and he afterward spent another in August. The second trip was to Bahamra and the villages where we have schools in that region. We had a good meeting on the Sabbath at Bahamra for the communion. There were six members received, and in all, some thirty-five communed.

I visited four schools and found them in good condition. Three more schools will ere long be in operation in that vicinity. Brother Edgar will have plenty of touring to do next year. Sabbath before last was communion day at Gunaimia. I think there were seventy native communicants present. There should have been several more. Three new mem-

bers were received. All the preparatory services were held in the evenings. Last Sabbath the Lord's Supper was observed at Inkzik. Two new members joined us from the orthodox sect, and ten in all communed. There are many encouraging features connected with this work, in striking contrast with the spiritual death that reigns all about us.

We have also had good Sabbath meetings at Jendairia, but we have no suitable place there to hold a communion, even out of doors.

Teacher Najib has helped with the work there, and at Latakia. - - -

Unless the government improves, this promises to be a record year for robberies and crimes of all sorts. All the soldiers have been sent elsewhere, and there seems to be no power to execute the laws or to preserve order. The people are in general pretty well behaved, considering the circumstances, but there is a general feeling of insecurity in regard to life and property.

Misses Edgar and Elsey are back in Latakia, and Dr. and Mrs. Balph are expected on Friday. We are all well.



Here are items from Latakia: Dr. Stewart held a communion in Latakia with eighty communicants and five accessions and two baptisms. Also in Tartoons with ten communicants.

Rev. S. Edgar and family went early to Guzne for the summer.

Charles A. Stewart and Rev. J. D. Edgar stopped off at Latakia on their way to Beirut on business. Miss Crockett and Robert Stewart went to Beirut with them, and on their return to Latakia Miss Crockett extended her journey on to Mersina and Guzne, where she is spending the summer.

One of the teachers from the boys' school was also sent to Gunaimia as an

evangelist for the summer. Another teacher was appointed to visit the outside stations. Still another to do evangelistic work in Latakia during Mr. Stewart's absence at any time.

The missionaries and workers are all about gathered in once more.

The Stewart family had it all to themselves this summer—all's well that ends well.

Everybody is well at this date.

A new item of interest has been the faithful daily inquiries of a Moslem from one of the best families in Latakia. He came daily to have the gospel read and explained to him, and is also trying to learn to read. His actions have already aroused the suspicions of his family and friends, and they are watching him, as this is the great fast of "Ramadan." He hopes to confess openly, but will have to leave for Egypt or suffer persecution and perhaps death. This will encourage you to go on praying for and helping the work here. One Moslem saved is worth all the money spent here. Pray for this man, that he may be given the strength and courage to confess his Lord.

!

Cyprus, Larnaca.—Dr. McCarroll, in a letter dated Oct. 5, 1911, gives an account of the voyage and arrival:

We arrived safely one week ago to-day, and I sent you a wire the same day to that effect. The weather was delightful during our voyage, with the exception of about two days of heavy thunderstorms when off the coast of Italy. On arriving at Naples, we found that all Mediterranean ports were quarantined against Naples. Consequently we remained on the boat and went up to Genoa, where, the same day, we got passage on the Yorek, of the China Line. But we were compelled to buy tickets to Suez, as we would have to be quarantined if we

stopped at Port Said, and they said we would not even be permitted to land there at Port Said, but by going to Suez we could return by rail to Alexandria or Port Said. However, on our arrival at Port Said we had been five days at sea, and according to the rules, when a ship has been five days from the last port, they do not quarantine, so we were allowed to land, and on the following day we boarded the steamer bound directly for Cyprus, which we reached on Sept. 28, only nineteen days from New York.

We found all in the Mission in fairly good health and apparently glad to see us back again. However, they were disappointed not to see a teacher with us. As the school was just opening, they were badly handicapped by the absence of the other American teacher. While I am awaiting the coming of my goods and drugs, it was thought best by all that I should teach in the school, and in the meantime another teacher should be sent as soon as possible, for it is not the wish of the Board, nor my own desire, to remain and teach in the school.

The new building is progressing nicely, and promises to be a very beautiful, commodious and comfortable building, and a most useful addition to the Mission property. I believe there are now over sixty boys and fifteen boarders already in, and promise of more. The Bishop is threatening to make war on the school and prevent the Greek boys attending, but as yet nothing more serious has taken place.

We have not heard whether Miss Wylie and Miss Metheny reached their destinations. They were probably not as fortunate as we in getting boats and escaping quarantine.

Mrs. McCarroll did not stand the trip well, and is still feeling rather miserable, but we hope as the weather gets cooler, she will feel better.

China, Tak Hing.—In a personal letter from Rev. A. I. Robb, dated Macao, Aug. 29, 1911, are some items of general interest that we take the liberty of giving to our readers:

We have been absent from Tak Hing for two months. As soon as my school closed I brought my family to the coast, as they, not to say myself, needed a change. We spent July at Cheung Chau. The Island is not cool, in the absolute sense.



CHEUNG CHAU, SUMMER RESORT.

1. Rev. D. R. Taggart's House; 2. Dr. Wright's House;
3. Rev. E. M. Mitchell's House; 4. Hong Kong Island;
5. Rev. Julius Kempf's House; 6. Rev. J. K. Robb's House.

The thermometer did not fall below 79 in a month, and that only in a typhoon; but it is cool by comparison with some other places. All the members of the Mission came down during July except my brother and family, and they came at the first of August, looking pretty well bleached out as others before them had looked. The difference that a very few days at the Island makes in one's feelings and appearance is quite remarkable. We came to Macao at the first of August, as all the houses at Cheung Chau were full. We have had a pleasant month here, with particularly enjoyable fellowship in the persons of the New Zealand Presbyterian missionaries. They were raised Psalm singers, and never used anything else until they came to Canton and be-

gan co-operation with the U. S. Presbyterian Church and adopted their hymnal. The Rev. George McNeur, of their Mission, gave us a wonderful sermon, expository, on the "Marks of a spirit-filled life as exemplified in Jesus," as recorded in the fourth chapter of Luke.

You will have heard of the assassination of the Tartar General at Canton a few months ago. Then the attempted revolt, and lastly the attempt on the life of Admiral Li, who is still unrecovered from his wounds. I have heard a number of missionaries who have been long in China say they would not be surprised if mission work would be interrupted during the year. That is my own feeling, but after all, we feel that way all the time since China has begun to wake up. The Lord controls as completely as He ever did, but there is no doubt that the material is ready and also the match, only waiting for a chance to be applied.

The health of the mission has been good. Some cases of the grip, some malaria, but none long continued.

Of about a hundred people who were at Cheung Chau last year, four have been removed by death, all young men and women. Three from the Christian Alliance mission and one of the Southern Baptist (on furlough, died of typhoid fever in Chicago, leaving a wife and six children), all missionaries in Kwong Sai Province. - - -

We had the pleasure of attending a little parlor commemoration of the fifty-fifth anniversary of Dr. R. H. Graves' arrival in China, one day last week. With the single exception of W. A. P. Martin, he has been longer in China than any missionary, having been here, as was pointed out, during considerably more than half the whole period of missionary work in this land. He gave us a very interesting talk, and I was especially

struck by his statement that his missionary career, he now knows, began with his mother. He came of a family of physicians, his grandfather and father both following that profession, and he, the eldest son, expected to do the same. But his mother consecrated him in her heart to the ministry when he was born, and he was led by ways that he knew not and influences that he could not control, first to abandon his first profession and prepare for the ministry, and then to offer himself for China and only then did his mother tell him of the secret her heart had carried all these years before God, while she watched Him set the seal of His acceptance on her early act of consecration. God has not changed since the days of "Samuel's little coat" and Samuel's mother. - - - We pray for a generation of mothers of holiness and love for the Master, to make the vows they take for their children a real consecration.

We expect to leave for home next Monday, and school in my department will begin the following week.



A holiday letter from Dr. Kate McBurney will not be passed over without reading:

Another vacation is over, and every one seems glad to get back to work again. The weather is still warm, but we can hope soon to have cooler nights at least.

Dr. Robb had a sad rite to perform soon after he returned. One of his students, a deacon in the congregation, who has been ailing for some time, was called to higher service in the heavenly home. And again we are called to lose a promising worker. May the will of Him, Who makes no mistakes, be done. The above-mentioned student of theology, Chan Chi Tung came to the Mission as a water carrier some years ago. He was a good, steady fellow, and soon got into a better

position. He felt the call to preach the everlasting gospel, and was admitted to the training school. Before he had finished the course, he was promoted. He was a liberal giver, and a willing helper in Christian work. He has been persecuted, and has also had the joy of seeing persecutors profess faith in the Saviour. A few months ago his wedding day was set, and he sent the bride's chair to receive his betrothed. By intrigue he was deprived of her, and she was taken elsewhere. His friends helped him to bring the matter before the Official. Nothing was done for a long time, and the poor fellow was discouraged and thought nothing was going to be done. His body was not yet cold on the day he died, when a message came from the Official, saying that the case would be taken up that day. The case really was taken up, and the Official said that had the man been alive he would have compelled them to give up the girl to him. As it was, he ordered them to pay money to his people. The girl's mother was not to blame in the matter, as far as we know. In fact, the girl was only her adopted daughter. This foster mother had been in the hospital here last year for the removal of a large tumor.* She seemed interested in the doctrine, and attended services occasionally, but said she was too poor to come all the time. She said she believed the Jesus doctrine, but thought she had not time to come to learn it. She died within twenty-four hours of her son-in-law to be.

We surely have mentioned in some of our letters the "Bent Grandmother." Yes, I think I remember the story of Love-the-Truth teaching her verses, commandments and prayers, and how she ran to some of the missionaries on the road to see if she could repeat them correctly. Especially during the past year she has said she believed the Jesus doctrine. She

was so anxious to learn that she wanted to come to school, but though so old, she was a very useful member of the household, and could not be spared. It was arranged so that she could work in the daytime and sleep in the school at night, and thus have some opportunity to learn. To this she consented, but some of her family objected to her sleeping away from home at her age, and she gave it up. A few weeks ago she suddenly dropped dead.

The new Official has been very diligent in searching out the leaders of the Triad Society, and when he discovered them he promptly beheaded them. When he had done this he proceeded to put out an edict to the effect that any member who would give up his membership and sign his name on a sheet of paper below the edict would be pardoned. One of our evangelists saw a crowd around a poster one day, and on investigation found that it was the edict and that many were crowding around to get an opportunity to sign. Many who were not in sympathy with its objects have been compelled to join in order that their property should be protected, so many would no doubt rejoice in an opportunity to escape.

Two or three experiences have been new to me this summer. One was a visit to the German school for the blind which was established in Kowloon some twelve years ago. We were shown their knitting and crochet work, and it is very nicely done. We purchased some samples. They can knit hose, mittens and all sorts of articles usually knitted. They also do nice crocheting, from baby boots to long golf coats for ladies. The girls wrote from our dictation and passed the writing to some one else to read. They also sang very sweetly for us. Some one has translated "Glory for Me," and they sang it in three parts—all but the bass—and they certainly made melody. It was great

encouragement to us. We think our people here compare favorably with other Missions of a similar length of time in operation, but they do not yet sing the different parts. They also had the blind girls take a calisthenic drill, which they did in proper time to the music played by one of the pupils on the organ. They also had a miniature orchestra made up of seven or eight girls, with some kind of toy instruments, which were very interesting if not scientifically musical.

Another experience that was novel was a trip on the river steamer, known as the Shing Ping. This steamer is new. I had come over from Cheung Chow Island to Hong Kong to find a boat to bring me to Tak Hing and Do Sing to see how the women who were left in charge of their departments were getting along. The boat that was scheduled to leave that day was reported to have gone into dock, and this new boat was the next at hand. One of our neighbor missionaries was taking away some luggage, and told me it was all right if I was willing to go entirely Chinese, as there were only Chinese officers. That was not a novel experience, as I have often traveled "Chinese." The trip up river was not particularly eventful, except that the machinery went on a strike at one time and delayed us several hours. With few exceptions, everything seemed to be in a prosperous state at the Mission, and after spending one night in my own bed, I went to Do Sing and saw Tai So, who was left to work among the women there. There I boarded the same steamer for the return trip to Cheung Chow. I had engaged the cabin for the return trip as I went up river. I had it all to myself until 2 o'clock in the morning, when we stopped at one of the river ports. A worn-out missionary and a companion came aboard on her way to Hong Kong. The weather had been good thus

far, but after we passed the customs station the clouds began to gather, and had we had a foreign captain in charge we should certainly have had a barometer, and it would certainly have been making a low record. As it was, the weather became more and more threatening, until just before we would have entered the open sea we sighted other vessels anchored, and so we dropped anchor also. The storm was not yet properly on hand, but it did not seem wise to leave the river for the ocean. Before dark we were one of six vessels anchored in sight. The wind rose in the night and steadily increased until not one on board thought we had dropped anchor too soon. Next day it was worse. We should have been in Hong Kong about six hours after we anchored. The food supply ran low until they gave only the officers and crew supper on that evening. The passengers who were traveling first class, with the exception of the two missionaries who came aboard at night, spent the time in the dining saloon. Notwithstanding the fact that the ship was not making progress she was certainly not devoid of motion. I had not felt afraid, although the fact that the ship was new was no assurance that she was seaworthy. I must confess to an entirely new sensation when a man opened the door and solemnly entered with his arms full of life preservers and passed them around. That was something I had never seen before. I did not realize having any sensation of fear, but I did do some serious thinking. The Chinese passengers put on the preservers, but I contented myself with looking mine over carefully to see that it was in perfect repair and ready for instant use. I then found out what I had only suspected before, that the ship was top-heavy with cargo. She was listing so that the sea was only about a foot from getting into

her, and the typhoon increasing every moment. It soon transpired that if any one in that dining saloon was not in terror it must be the foreigner. A dignified merchant from Canton moved over to me and asked if I would not put on the preserver. I said I would if it seemed necessary. He then said, "Are you afraid?" I replied that I believed in Jesus, and that His children had no need to fear, that whether in life or in death we were in His care. We had a long talk and no one could ask for a better hearing than he gave. Others came around and listened and asked questions, while I longed for the faith to believe that all who were that day driven by fear to inquire about Jesus would accept Him. Whether any of them do I may never know in this world, but I am going to expect to meet some of them at least in the next. That evening, as I said, we had no supper, and only a few had had either breakfast or tiffin, but about 10 o'clock at night the steward brought around a large bucket of rice gruel flavored with tiny morsels of meat. It was hot and savory, and no questions were asked as to the special form the animal had taken in life; however it is better to put the best construction on any given expression of hospitality in China, so I have decided to call it duck, as a part of the ship's cargo was live ducks in immense baskets. So that settles the question as far as I am concerned. Had William Tell been our fellow passenger at any time during the night that followed, he would have had ample opportunity to have cried in thralldom to that furious wind, "Hold on; this is no land of liberty." On the following day the wind gradually abated until at noon we steamed on to the next customs station, which was near. Here they laid in a fresh supply of food, and everybody who was not too seasick seemed highly

elated over the fact. Shortly after the wind arose, and we had to cast anchor and wait until 2 o'clock before leaving for the open sea. It was about 9 o'clock when we arrived in Hong Kong, and on account of the invalid we had decided to stay aboard until morning. Just as we were coming into port we were told that the ship was ordered to another place, and that we would have to go ashore at once. This made a decided change in our plans. We had to call coolies to carry our luggage ashore. We called for four. Twenty-four came. We thought we could not accommodate them all, but it does not require any considerable amount of baggage to accommodate a Hong Kong coolie, so we soon found that the greatest difficulty was going to be to accommodate ourselves. I never saw the coolies more persistent; perhaps they had had no work during the typhoon and were especially needy. At any rate, when our baggage was disposed of as well as possible, we attempted to go ashore. There we reckoned without our host. The boat people all seemed frantically busy elsewhere. It was dark. No gangway was opened. We had to climb over the railing and drop to the wharf. This was no great feat for an able-bodied person, but the invalid was clearly unable for any such athletic performance. We did not have long to consider the matter, for the well trained coolies said by their manner, "Nothing easier." Before we could raise a hand to prevent, they had pushed in ahead of us and separated the invalid from her companion and proceeded to drag the poor woman over the rail, where another coolie awaited her and took her on his back "pick-a-back" fashion. When I saw there was no help, I summoned as cheerful a tone as I had by me at that moment and said, "You're all right now; put your arms around his neck and hold on tight;

he'll take care of you, and we're right after you." Suiting the action to the word, we hopped over the rail and started in pursuit, and I have my doubts whether either of us stopped to be glad that it was dark. The man who carried her and the one who boosted her over the rail were waiting a few rods away to demand a dollar each from the woman in charge of the invalid. As neither of them had been in China two years they found it rather wearing to cope with two lusty Hong Kong coolies under a full head of steam. Mrs. J. appealed to me as to how much was a just amount to pay. I had had no such experience, but on general principles I made a guess that twenty cents was generous pay, and at the same time I did not know, so I suggested that they get twenty cents each. Mrs. J. was quite willing to give them that, but asked if I would pay them for her, as they already had found she was new and were making out of it all the capital possible. I said I would, so she went back to them and told them I would give them the money. In less time than it takes to tell it they were swarming around my rickasha clamoring for their dollar. Opportunely for our peace a tall East India police, walking by, saw they were getting too noisy. He reached in a long arm and gave the noisiest one a clout over the cheek, then without a word passed on. Lowering their voices perceptibly, they said the Sz Nai had told them I would pay them. Lowering my voice still more, I said, "Brothers you certainly made a big mistake to-night. Really, the Sz Nai might have handed you over to the police for dragging the poor sick woman over the rail when you were not called to touch her. But the Sz Nai has mercy and has even sent you this money. Now go back and thank her." They proceeded to obey without delay. Some other incidents of the trip might be interesting, but as the

others in the house have retired I fear the clicking of my typewriter will not be conducive to sleep. We were only in the edge of this typhoon, and it was not a bad one.

Before this reaches you another communion season will have passed. Many of you will be having the intercessor's part, and we trust all may have a blessing. Pray that we workers may be enabled to exemplify the Christian life, for

we are under constant and close scrutiny. We can do nothing under cover, and the Chinese are very able to see any inconsistencies in our lives. It is good that it is so, but we need grace to rise above all the petty cares and worries that constantly arise, that we may not only not be a hindrance, but be an actual help to them to live a bright cheery life, that will help persuade others to become Christians.

AT HOME.

Kansas, Winchester.—The Ladies' Missionary Society of Winchester Reformed Presbyterian Congregation reports fifty members. God in His providence having called one of their number to her heavenly home—Mrs. R. J. Keys. We held twelve regular meetings during the year; our average attendance, seventeen and a quarter. We received several interesting letters from the different missions. One in particular was from Knox Academy, Alabama, asking us to assist them in getting prizes for those who would win in a Bible contest, to which we were glad to respond. Rev. Mr. Blair gave us some very interesting thoughts on his mission work, and later Rev. and Mrs. Kennedy each gave us an address on their work in Alexandretta.

Our mission study of "Western Women in Eastern Lands," which we completed last winter, was conducted by Mrs. F. M. Wilson, and was enjoyed by all.

We have a committee appointed each month to bring some missionary intelligence from one of the foreign fields.

MRS. SADIE O'NEIL, *Pres.*

MRS. BECKIE SMITH, *Sec.*

TREASURER'S REPORT.

Receipts.

Balance on hand..... \$13.31

Dues received	58.72
Free will offerings and special donations	10.71
Parsonage fund	100.00
Mission study books	14.00
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Total.....	\$256.74

Disbursements.

Latakia church fund.....	\$25.00
Support of girl in China.....	25.00
Parsonage fund	100.00
China relief fund	14.50
World's Conference	5.00
Southern Mission, for prizes....	5.00
Rev. J. K. Robb, for lantern slides.	14.50
Leper Hospital, China.....	10.00
Mission study books	14.00
Benevolences, etc.	42.24
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Total.....	\$255.24
Balance in treasury.....	\$1.50
MRS. NANNIE A. FRENCH, <i>Treas.</i>	

Missouri, Kansas City.—It is with sorrow the L. M. S. records the deaths of two of its members, Mrs. Emma Barnes on March 20 and Mrs. Jane Thompson on March 29.

Mrs. Barnes, although a member of the Lutheran Church, was for many years a regular attendant at our Church services

on the Sabbath and was very much interested in the work of the society, aiding it both with gifts and by the work of her hands as well as by her presence.

Mrs. Thompson, who had become a member of the society within the past year, was unable to attend many of our meetings, yet we are sure she was engaged at home in the Lord's work—caring for her brother's motherless children.

We are reminded by these dispensations of Providence that here we have no continuing city. "There remaineth, therefore, a rest to the people of God."

Committee.

Ohio, New Concord.—The Ladies' Missionary Society of New Concord Congregation reports as follows:

We are at the close of another year of our society's work, which we trust has not been in vain. We have twenty-five paying members and two have been added to the roll. We have had no deaths in our society during the past year. We have held eleven regular meetings, all of which have been well attended. Our meetings have been full of interest, although we are few in number. At the meetings of the society we have been interested in reading the book entitled "Princely Men of the Heavenly Kingdom."

The Society also prepared a box of clothing for the Southern Mission valued at \$31.80. May we be more devoted and consecrated this coming year, and give more generously to this work than ever before.

MRS. CAROLINE WYLIE, *Sec.*



There is no thought that more transforms a man's life than the thought that he can tie his life up to the doing of the will of God.—*Speer.*



Religion is not a lot of things that a man does, but a new life that he lives; not a thing for weak souls, but a thing for the manliest soul.—*Phillips Brooks.*

TREASURER'S REPORT.

Receipts.

Fees	\$31.50
Donations	4.60
In treasury from last year.....	2.28
	<hr/>
	\$38.38

Disbursements.

Church building at Latakia.....	\$10.00
Balance on second year's tuition of girl in school in China.....	5.00
Material for Southern Mission...	3.65
Expressage on jars.....	.33
Freight on boxes to So. Mission..	1.60
Money order and postage.....	.14
Pastor's salary	10.00
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Amount expended	\$30.72
Leaving in treasury.....	\$7.66

MARY COCHRAN, *Treas.*

The Ladies' Missionary Society of New Concord Congregation has been called to mourn the loss of Miss Joanna Ruth Speer for many years a member of this society. Though absent much of the time in later years, she was always interested in our work. She spent about twenty years working among the Indians, first in our own Mission in Apache, Okla., and later in other places. She heard the Master say, "Go work to-day in My vineyard," and obeyed, doing her work well, and has gone to her reward. May we hear the Master saying to us, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

We extend sympathy to the bereaved brothers and sisters.

ELLEN S. TAYLOR,

SADIE S. WILSON.

MONOGRAPHS.

WORK FOR WOMEN IN SYRIA.

Dr. Howard Agnew Johnston relates this incident: He was talking with a well-known manufacturer during a journey to Europe. They were talking of missions, and reference was made to India. The business man said, "Why, Doctor, it will be ten thousand years before India becomes Christian."

"Do you not think you are drawing a hard line on God?" asked the minister.

"Oh, I forgot about Him," was the reply.

Then said Dr. Johnston, "You can make it ten million years if you leave Him out."

I tell this for those who feel that one church, nay rather, that God made a mistake in leading one church to establish a mission in Syria. "All nations whom Thou mad'st shall come and worship Thee, O Lord," is the promise. And although hard I have always felt honored in being allowed to work for my Saviour in Turkey. And I have always felt in my work as principal of a girls' school, that there was no work more important than the training of the future teachers, wives and mothers of the country. For, although women there have been oppressed and downtrodden, yet there, as everywhere, they rule. What can we expect of a nation born and brought up by ignorant mothers? Truly we can say, "Like mothers like sons." I have often been asked if there is a difference between the Christian families and others, and I say most decidedly, Yes.

I noted with peculiar satisfaction the conference of missionary educators, held in Beirut last spring. And also that Miss Edgar was able to have an institute to

help our own young women workers. All that heretofore they have had is what I gave each class on the theory and practice of teaching before they left school. They missed the incentive by meeting together once in a while, to greater energy in their work. I have felt the need of more general meetings than this—that is, I have wished they could meet workers in other fields. I have talked with other workers in regard to it, but it has seemed impossible to arrange anything of the kind on account of the expense involved, and also because of the seclusion of young women in that country.

My work hereafter, as all know, is to be a different one—that of city visitor. I am to try and comfort and help and keep track of those who have been under our influence, and also to try to reach those who have never been in our schools.

In leaving the delightful, although responsible position as head of the girls' school for this new and more laborious and less encouraging yet necessary work, I will not take less interest, nor cease to pray for the success of the girls' school.

I have visited many places during my visit in the home land, and everywhere I have met with the kindest reception. I cannot mention names and places, but I wish to thank all for their cheering words and help given in my new work. And may I hope to have the prayers of all, "that God will open unto me a door of utterance to speak the mystery of Christ." "That utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel."

MATTIE R. WYLIE.

Written on SS. Berlin, Atlantic Ocean, and mailed at Gibraltar, Sept. 15, for "Women's Department."

A SHORT OUTLINE OF KHALIL GAZ- ALIE'S LIFE.*

This man Khalil was a Nesari. He came to school and spent a few years, then he left it, but without changing his heart or his thoughts. After remaining about eleven years in this condition, a woman in the same village heard about him and tried many times to meet him, and at the right time she met him, and after she read him a part of the Bible, she talked to him for a while. From that time he used to visit her and to read in the Bible, and in this way he accepted Christ as his Saviour and loved Him and worked for Him. When his relations and the neighbors knew that he had become a Christian they were very angry, and tried many times to kill him, but the Lord kept him.

"In the year 1909," he says, "while I was sleeping one night with my family, which is my wife and my two daughters, the roof of our house suddenly fell down, all of it except the place where our bed was. Then my wife awoke very much afraid and cried with terror. But by the grace of the Lord, my faith was firm, and I said to her, 'Don't be afraid. The Lord has saved us.' Then I knelt down and thanked God for His deliverance. But the neighbors could not understand that, but said that the gods caused all that, to kill me or to make me return to their worship. And I was very sorry because they could not understand more of the Truth than that, and that they did not know that God's hand was in the matter, and that He does not let any harm come to His children, except by His will. I praise Him and worship Him forever."

**In forwarding this letter, Mrs. Stewart says: "Written by one who knows him well. I send it just as it is, as I think it will interest the children more than if I should rewrite it."*

And the veil was lifted up off his eyes, and he began to know how far he was from the right way, and he began, too, to feel his great sins. Then he continued on the prayer and in the reading of the Bible. They said to him, "We see that you go very often to that infidel woman, and we are afraid that she will not leave you till she changes your mind and makes you a heretic like hers. Take care of yourself." He was vexed from their words, and said, "She is not a heretic, as you think, but you are the heretics. And why is she a heretic when she did not teach me anything except the truth. When she saw me misled she had compassion on me, and warned me to return from my wrong way." They said, "Did she not teach you anything about the crucified Jesus?" He said, "Yes, she taught me that, but that teaching is not from her, but is God's words." They were very angry from these words, and said, "You must be killed. You must be killed." And they left, and did not know him any more, but counted him as a heretic. But his faith was growing day by day, and he prayed for them always.

Many times they gathered and came to ask him if he was still on his vain belief, and they mocked at him, too, by saying, "How are you with your teacher Shahenie, these days? Did you not meet for prayer to-day?" His answer was, "Yes, we had a meeting, and we worshipped the King of kings and Lord of lords, and His Son, Jesus Christ, and I am sure that He will keep me and save me, as I am ready to die for His sake, because He loved me first and died for me." But they did not want to hear from him a word, but cried, "He must not live. He must not live," and from that time they tried many times to kill him, but the Master kept him.

M. E. S.

STATEMENT OF THE FIELD SECRETARY.

Since the first of May I have been working in the Ohio, Pittsburgh, Rochester and New York Presbyteries. I have finished up with a very few exceptions all the congregations east of Kansas and Iowa. This leaves the Iowa, Kansas, Colorado and Pacific Coast Presbyteries, all of which I hope to be able to cover before next meeting of Synod.

I have worked all summer up to this month (September), and am now taking a vacation until middle of October. I am making arrangements to go to Kansas in November and to the Pacific Coast early in the year. Then I expect to work in the Iowa Presbytery just preceding Synod.

I have given the lantern exhibit at all the places visited, and have presented the conditions in all our fields with the need for prayers, workers and money. In connection with this last, I presented the plan of stewardship as outlined by the Board, and endorsed by Synod. Quite a number have adopted the plan, and the results have been good in every case. I am hoping while at home to be able to find out the congregations that have adopted the plan and the benefits received, which I hope to use during the year in the work.

I have had a number of opportunities to speak and to give the lantern lecture outside our own church, and whenever possible I have availed myself of them. During last week I lectured every night, and during the last two weeks I spoke fifteen times. These extra meetings were arranged by Rev. W. J. McBurney and Rev. W. M. Robb. Mr. McBurney had six meetings arranged for me, and gave of his time and his motor car freely to enable me to fill the appointments. I had

the pleasure of speaking on a Sabbath evening and of giving the lecture on a Monday night at Vassar, Mich., the home of Miss Dean. I had a very warm welcome from her parents and found them in close touch with the work. This trip, which was a great pleasure, and also a little profit, was arranged by Mr. McBurney. Mr. Dean proved a great help to me, as with a full week's engagements ahead of me my lantern broke. Mr. McBurney and I went about thirty miles, and exhausted the resources of Bay City without getting it repaired, and it certainly was a great help when Mr. Dean fixed it in time for the first lecture. Mr. Dean remarked that I should have come at first to where the head was, but my reply was that it was not alone the head that fixed it, but the heart as well.

I find a very warm welcome everywhere I go. The people are very much interested in the mission fields.

As far as finance goes, my work has been that of laying a basis which should help all the work of the Church, both at home and abroad in the days to come.

I have had the assurance from quite a number that since my first trip, their prayers have been more earnest and more definite.

As to missionaries: I have had the opportunity to talk with a number of young people outside of my regular appeal, and find a goodly number thinking the matter over and facing the problem seriously. There are a number of things in the way of many, but I believe that earnest prayer by the members of the Board and by all throughout the Church will remove all hindrances and give us the needed missionaries, and nothing else will do it.



If we are going to let our lights shine simply to illumine our own faces we might as well let them go out.—*A. J. Gordon.*

WOMEN'S DEPARTMENT.

Mrs. T. H. Acheson and Mrs. J. S. Martin, Editors.

MISSION STUDY.

Conducted by Mrs. A. G. Wallace.

THE LIGHT OF THE WORLD.

CHAPTER II.—BUDDHISM.

Two reasons for its study—

Its resemblance to Christianity,

Its wide acceptance.

It is not a religion.

Its founder—

Gautama—a Hindu:

His family history.

His education.

His teachings.

Its sacred books—

Discourses addressed to the Monks.

Commentaries on Tripitaka.

The Canon of Northern Buddhism.

Its doctrine—

Four Noble Truths:

Suffering or Sorrow.

The Cause of Suffering.

The Cessation of Sorrow.

The way to deliverance is the Noble

Eightfold Path.

Karma.

Nirvana.

Its ethics—

Self conquest.

Benevolence.

Ten Commandments.

Ten sins and six duties.

Unsocial.

Selfish.

Its development in China and Japan.

Compare with Shintoism.

Contrast with Christianity—

No God, no soul, no salvation.

Perfect goodness and wisdom.

Points of contact with Christianity—

Recognition of evil.

Relation of conduct and character.

Superiority of the inward life over the outward.

The lesson is one of facts. There are many interesting topics that could be used to illustrate them. This year is the twenty-five hundredth anniversary of Buddhism. Have some one tell of the celebration that is planned. The September number of the *Review of Reviews* gives a short account. The people and condition of India are also interesting. Refer to the *Gospel Herald* of Sept. 9. Have some one answer the question: To become a Buddhist, how must I change my belief? Also: If Andrew Carnegie should offer libraries to each city of over 200,000 inhabitants in India, which ones would they be?

Begin with prayer and close with prayer. Let us keep God's presence always before us.

JUNIOR MISSION BAND DEPARTMENT.

THE WOMEN'S MISSIONARY SOCIETY

AND THE JUNIOR.

Madame President: "In order to bring the matter before the meeting, I move we organize a Junior Missionary Society."

After a "second," the president called upon each one present for her opinion.

Mrs. Sours said: "I am opposed to it because I think the best place for children is at home with their parents."

Mrs. Easter said: "A junior society might be a good thing if we had a suitable leader; but I don't know any one who could lead it."

Susan Shaw said: "I don't know what ye mean by a Junery Sisiety, but if it's anything that will help along the missioner cause, I'm fur it."

Mrs. Smith thought it would be a good

thing, but at the same time she was afraid it would cause the children to grow irreverent, especially if they met on the Sabbath.

Mrs. Lock objected because they already had so many organizations; and Mrs. French thought it would hardly be worth while because there were not more than a half dozen children who could attend.

The mover of the motion thought they ought to try it for a year, as the Presbyterian secretary had been writing and urging it so much. So they voted to try it a year. We shall pass over the prolonged discussion about the election of a superintendent, which resulted in a vote to try Anna Bell Wise. After advancing a good many reasons why she should not undertake the work, Anna Bell finally consented to try it. She consulted with her pastor about plans, secured some helpful hints for leaders, and sent for a junior missionary magazine. When the day came for the first meeting, six little people stole in cautiously to meet a timid superintendent, who trembled from head to foot. But they had a good meeting. Flossie Sours said: "We had the bestest time. We singed and singed and pwayed for mishneries." The membership soon grew. They met regularly on Sabbath and had Bible study, mission news and sentence prayers by the children.

When the trial year was ended, the Juniors held an open meeting, to which parents and friends were invited. The program revealed the fact that both children and teacher had learned a great deal during the year.

At the close of these exercises there was a called meeting of the Women's Missionary Society. The president asked: "Ladies, shall we continue the Junior Missionary Society?"

Mrs. Finch said: "Madame President, I was not at the meeting when you voted to

start a Junior Society, and when I heard it I was not pleased. I was sure it was a mistake; but as I sat in that meeting to-day and listened to the children, I made up my mind it is one of the best things that ever was. I wished we'd had something like that when I was a child. I do believe they know more about missions than I do, and I've been a member for ten years. I motion we keep it up."

They voted unanimously to go on with the Junior work, and re-elected Anna Bell as superintendent.

Then Mrs. Finch arose again and said: "Madame President, I motion we elect some one in our society to teach us about missions, like Anna Bell does the children. I feel I would like to be a junior myself this year."

So they not only continued the Junior Society, but they juniorized the Women's Missionary Society, and the whole congregation must have been juniorized, for they paid their full quota to missions ever since.

MISS ELLA BARNES.

AFTER THE JUBILEE—WHAT?

We all know the heroic efforts that were put forth by the women to celebrate the Jubilee fittingly, and to raise a million dollar thank-offering for missions. Now, those who cannot rest at ease in Zion are asking: After the Jubilee, what? Mrs. H. Montgomery says: "After our first fifty years of skirmish work we find anywhere from five to twenty per cent. of the women of the churches enrolled as contributors to foreign missions."

Shall we be content to allow about twenty per cent. of our women to stagger under the blessed burden of missions, or shall we make a Herculean effort to enlist "those lilies of the field, the Christian women who toil not nor spin for foreign missions"? Mrs. Montgomery urges that

"Right here among the yet uninterested women of our home churches is the greatest untouched field for missionary expansion."

The Central Committee on the United Study of Missions has sent out a circular letter to the various Women's Boards, suggesting that a simultaneous campaign for members and subscriptions to the *Missionary Magazine* be conducted.

The general plan for local societies is given as follows:

1. Each Women's and Young Women's Society will arrange to unite with sister societies in their town or city for definite prayer for the campaign. Nothing surpasses this in importance.

2. Each society shall prayerfully send out two by two, able and tactful women, who will be responsible for calling on, say, five or ten non-members and inviting them to belong to the missionary society and to subscribe for the *Missionary Magazine*. Let this be done in one particular week or ten days.

3. Immediately after completion of their visiting, the visitors will meet for a luncheon or supper and give reports of success.

4. Where churches are without missionary societies this would be a good time to organize them.

5. Juniors are urged to enter this campaign and double their membership. Let the women help the children in their efforts, through prayer and words of encouragement, to fill their place in our Post Jubilee Work for Missions.

Will not the Covenanter women take part in this aftermath of the Jubilee? Surely we should be ready to do our part and receive our portion of the blessing. Send to Mrs. R. M. Pearce, Beaver Falls, Pa., for leaflets and helps.

At the close of the campaign, which should not be later than the end of No-

vember, send reports promptly to Mrs. T. H. Acheson, 117 West McIntyre Avenue, Allegheny, Pa., giving in full the number of new members and new subscriptions gained for publication in *OLIVE TREES*.

MRS. T. H. ACHESON.

CHINESE MISSION IN OAKLAND.

Thirty-six years ago this present month of October, three young men called at our home in Oakland, Cal., and asked us to open an evening school for the benefit of their countrymen who were house servants in and around the city. Their object in asking was that these Chinese servants might acquire more and a better knowledge of our language than they would be likely to do in the homes of their employers thus making them more desirable help. But He who said, "Go teach all nations," had a higher plan and a broader outlook.

In a short time all the preparations for the coming school were completed. The future pupils had rented a medium-sized store-room, paid for the rent, light and heat, and had also provided chairs for fifty pupils. On the first evening of the opening of the school, fifty-three pupils, seven teachers, and one interpreter were ready for work. The pupils were all house servants, well dressed, quiet and respectful. A desire for new knowledge was expressed in each face. This was the first Chinese evening school opened in Oakland. In a few weeks after we began the work, the Baptist, Congregational, Methodist and Presbyterian churches all opened evening schools for Chinese, with good accommodations, excellent teachers and ample funds to carry on the work.

In the secular world competition is the life of business, and thus it proved in the mission work among the Chinese in Oakland, for hundreds were being led into

gospel light in the five missions. where no one mission could have cared for more than one hundred. I love to leave this on record—that for more than a quarter of a century these five missions worked side by side harmoniously, all having one object in view: to rescue the perishing. The five superintendents who laid the foundations of these five missions have all gone for their crowns.

In a short time our school reached the one hundred limit. Up to this time our workers were all volunteers. Now more teachers, and paid, must be employed. We were crowded for room, but no one complained. The arch enemy of souls had been on the lookout from the first, and had concentrated his forces. The street hoodlum, the political demagogue, the ambitious politician and false brethren presented a solid front, and did much to hinder our work. When the Chief Apostle of the Gentiles recorded his list of perils so varied, he reached the climax by the words, "and perils by false brethren," and when he arranged his blacklist of those who had departed from him and gone into places where religious restraints were no longer irksome, he finished his record with, "Alexander, the coppersmith, did me much evil. The Lord reward him according to his works," and this was his complaint. "for they hindered the work." True missionaries are only solicitous concerning their work. And all who do earnest and faithful work for the Master must expect similar experiences to those that embittered the life of the Prince of Missionaries.

In the early days of our Mission, a Chinaman came in, dressed in clothing of the coarsest texture, cut after no model like the rest, cap and shoes unlike others of his race. We never saw him speak to any one, and there was little intelligence and no ray of hope in his face. We asked

some of the other Chinese concerning the man. The answer was, "He is our slave. All his people have been slaves to our people for hundreds of years. We pay them no money for work, only give them rice to eat and something to wear." We told Mr. Chu that no one could hold Lem Fong as a slave, as it was against the law in America. The Emancipation Proclamation was of greater length than can be recorded here. Suffice it to say Lem Fong was a free man, dressed from hat to shoes like other Chinese, came to night school, and enjoyed all privileges of a free man without annoyance from his countrymen. We soon found a home in which he could work for wages and could control his own money. He was liked as a servant. He kept his place, learned to work, saved his money, and was happy in his freedom. In less than a year from the time of his emancipation he came to Mr. Johnston one evening with one hundred dollars in gold to help build a chapel in China where the heathen could hear about the Jesus religion. A mission in China was only a dream with us then, and Mr. Johnston said he could not take it then, and he had better put the money in the bank. He said, "No, I want my people to hear about the Jesus way now." A few evenings after, Dr. Masters preached in our Mission. Before the sermon was over Lem Fong slipped out and stood in the shadow of the mission house, waiting for the Doctor to pass by. When he came near, Lem Fong gave him the one hundred dollars for immediate work in China. The Doctor asked his name. Fong answered, "I know it and God know it, too." Dr. Masters reported all to Mr. Johnston, and did not like to take the money. Mr. Johnston replied, "Let the man have his way." Lem Fong gave liberally to our Mission fund for mission in China, at the

EDITORIAL NOTES.

OLIVE TREES would like to have information on two points before the middle of December: the probable number of new subscribers for 1912, and the number that may not desire to renew for another year. These facts are required to prevent the issue of more copies than are called for, involving a needless expenditure of money, and yet have on hand as many as may be needed to meet the demands of increased circulation.

The end of a quarter-century would be a good time to discontinue the magazine; and, as we are alone in the enterprise, excepting the valuable assistance that Mrs. Sommerville has taken time to give, without any other remuneration than the love of helping on a good cause, and as the inevitable breakdown may come at any time, it might be the part of wisdom to do so; but letters, received from friends of the foreign missions, are so earnest in commending the value of OLIVE TREES as an evangelistic agency, and so urgent in their appeals for its continued publication, that we shall allow their judgment to decide the question.

In the event of the death of the publisher before the end of 1912. OLIVE TREES shall not pass into the hands of any other publisher, nor be merged into any other publication, but shall cease to exist. And all receipts from subscriptions remaining in its treasury shall, after meeting all obligations to printers, engravers and others who may have legal claims, be forwarded to the Foreign Mission Treasury, presumably with the approval of subscribers. This little paper was consecrated twenty-five years ago to the cause of missions, with the determination that it should never be a source of personal income, and consequently it can-

not be transferred to any one as a money-making enterprise.



The price of OLIVE TREES is one dollar a year, postage paid, to any part of the world. If receipts from a wider circulation justify the outlay, four or more pages may be added, to give room for a greater variety of literary contributions on missionary and reform topics, and at the same time to afford opportunity for presenting and urging the claims of the Indian and Southern Missions, and of other branches of Christian work in the home field.



A cablegram from the Mission to China, dated Oct. 18, 1911, reports an accession of eight at the communion in October.



At the regular bi-monthly meeting of the Foreign Board, Tuesday, Sept. 26, 1911, Miss Mary R. Adams, of Sterling, Kans., was appointed missionary teacher to China. The persons whose names she gave as references, including pastor and instructors, commend her character, energy and devotion to evangelistic work, one of them saying, "I do not at present think of any one that I could recommend more unreservedly as a prospective foreign missionary."

At the same meeting the appointment of Miss Florence Mearns, of Seattle, Wash., was changed from China to Syria, as she had expressed a preference for that field.

These appointees are laboring this winter in the Indian Mission, Apache, Okla. and will leave for their respective fields, if the Lord will, in the autumn of 1912.



The Board of Foreign Missions renews its call for twenty-five missionaries—ministers, physicians, teachers and nurses. The need of a teacher to take the place of Rev. J. D. Edgar in the school at Larnaca, Cyprus, is very pressing. There should be a man there now.



Rev. and Mrs. J. D. Edgar, with Rev. and Mrs. A. J. McFarland and daughter, arrived at Boston Monday, Oct. 16, 1911, after a comfortable voyage. Mr. McFarland writes: "I am glad to be able to report Mrs. Edgar much better than when we started. - - - We were greatly favored on the trip from Alexandretta to Naples in having the Italian steamer practically to ourselves, owing to the new cholera scare near Beirut. - - - The Lord favored us in a very remarkable manner. Have had rain nearly every day since we left Naples, but no rough weather to speak of. - - - Mr. Edgar was suffering from malaria the day we started, and was pretty ill the first few days, but he is right well again."



SOME TIME AGO OLIVE TREES NOTIFIED ITS READERS THAT MANY WERE IN ARREARS FOR 1910 AND 1911. A FEW HAVE SENT IN THEIR SUBSCRIPTIONS FOR THE TWO YEARS, EXPRESSING REGRET THAT THEY HAD OVERLOOKED THE MATTER. WE SHALL BE GLAD TO HAVE THE OTHERS ACT PROMPTLY AND AT THE SAME TIME INDICATE WHETHER OR NOT THEY WISH TO RENEW FOR 1912.

(FROM PAGE 262.)

time of its opening. He was a baptized convert in our Mission, went to China for his family and because he could not bring them into the United States, went to Montreal, where he has been at work as an evangelist among his countrymen for more than twenty years. A few years ago we met Rev. Dr. Thompson, pastor of the Presbyterian Church where Lem Fong has his membership. This was his testimony: "He has done a good work among his people, is a successful evangelist, and one of the best men I ever knew."

Dr. J. H. Kellogg writes: "We are going to have another Medical Missionary Conference at Battle Creek, Mich., the first week in January. This will be the fourth, and we hope will be the largest and best. Our last conference was an exceedingly interesting and profitable occasion. We had with us one hundred and fifty missionaries, comprising nearly all the medical missionaries in the country, at the time, and a large share of the active missionaries home on furlough. We are very grateful for your co-operation, which has helped to make our previous conferences successful, and will be most grateful for your continued help. If you will be kind enough to send us the names of your missionaries who are home on furlough we would like to send them invitations to be present. It would also assist us if you would be good enough to indicate to us such of your missionaries as you think would be likely to contribute something specially helpful to our program."

MRS. N. R. JOHNSTON.

(To be concluded later.)



We consider ourselves most fortunate in being able to give our readers the article on our Oakland Mission by Mrs. Johnston. Although past the prime of life in years, she is still actively interested in every work for the advancement of Christ's Kingdom. Her greatest weakness is impaired eyesight. It was with great effort she wrote this interesting article.—

Editor "Women's Department."

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1911.

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